182 /380 cont./
596
(562) even have the right to a dowry. The patrimony of the men and patrilocal families must never be reduced.

All communal life, social as well as economic, presupposes organi-
(494) zation. The Sarakatsani family and, with even better reason, the Tséligato have an organization and a very strong one. This is because struggle and defense, the results of isolation, can be much more effectivly ensured when the group is organized. And economic activity proves more profitable, especially under difficult conditions, when it is supported by beneficial organization. The organization of the Sarakatsani family group presupposes power centralized in the hands of a head entrusted with social and economic authority. It is dictated, first
(233) of all by the technology of herding which requires the shepherds always to live near the livestock and prevents them from being involved in management and community (2)

(224) 2. It is very characteristic that the Sarakatsani are not hunters. "If we take up the gun," they say, "herding will be finished." The livestock have need of constant surveillance.

and family matters. Someone must therefore take charge of them. On the other hand, a central government, so to speak, ensures better functioning
182 of this large group, always in a state of alertness. In the third place,
596 and since no economy is absolutely closed and autarchic, /381/ and that
554 of the Sarakatsani only potentially so, it is very necessary that the in-
197 evitable exchanges (buying and selling of products, location of pastures, etc.) be negotiated by a responsible-member of the group. This contact with the outside by a single individual acting as intermediary guarantees isolation. And as for the person of the head man he is either the common ancestor (criterion of kinship) or the most capable of his sons (criterion of effective cooperation).